1: Holmberg--27 [7] (1941-42) 1950 Siriono
116, 222

"In the total economy, collecting ranks next to hunting in importance. This activity is participated in by both the men and women, and since much of the collecting is done by nuclear families, children get an early education in spotting and gathering edible products from the forest. Although women and children do considerable collecting while the men are off hunting in the forest, when it involves tree climbing they are always accompanied by the men. Now that iron tools have been introduced, many of the wild fruit trees of the area are being destroyed, because the natives find it easier to cut them down than to climb them when harvesting fruits."

1: Holmberg--27 [8] (1941-42) 1950 Siriono
116, 137, 222, 262

"Of all of the products collected, palm cabbage (kiší́a) is the most important. Practically all of the palms of the region yield an edible heart, but motacú is the most abundant and one of the easiest from which to extract the kiší́a (the tree is always cut down). It provides a constant source of vegetable food. This palm, moreover, produces a fruit (yukúdi) about the size of an egg, which grows in bunches, and which also forms an important staple in the diet the year around. When pickings are especially slim these two products, although not very nourishing, can always be relied upon to tide the Indians over until a more substantial diet can be obtained. As we shall see later, the importance of the palm cabbage is reflected in the magical aspect of the culture, its collection by women being occasionally preceded by a magical bloodletting rite."

1: Holmberg--27-28 (1941-42) 1950 Siriono
116, 137, 222, 262

"Other palms, besides yielding a comestible heart the year around, also bear fruits which mature in a more seasonal cycle than the motacú. During [28] February, March, and April, the small red fruits of the chonta palm (siríba) are collected. At this season of the year the Indians also devote themselves to gathering the fruit of a palm not unlike the motacú which they call hindoéra. In extracting these fruits, which grow in bunches, the tree is climbed and the cluster pulled down."

1: Holmberg--28 (1941-42) 1950 Siriono
116, 137, 222, 262

"During the months of July, August, and September there is an abundant harvest of the fruits of the samuque palm (tíba) and of the nuts of the cusi palm. These latter, which are usually collected on the ground after they have fallen from the trees, are one of the most nutritious wild foods found in this part of the Amazon Valley.. The fruits of the assaí (tibaéra) and the totaí (korondía) palms, which are extensively used by the whites of the region for making wine, are not collected by the Siriono with whom I lived."

1: Holmberg--28 [2] (1941-42) 1950 Siriono
116, 137, 222, 262

"In addition to the above-mentioned palms, there are many other fruit-bearing trees which seasonally add their crops to the Siriono food supply. Predominant in the months of February, March, and April are the fruits of the coquino (íba), the aguaí (ibadíša), the gargatéa (dikišía), pacáy (íNga), wapomo (asambákwa), pacobilla (idayá), cocáo (ibíro), balláu (jičiba), and paquió (tibári), as well as unidentified wild fruits which the Siriono call mbéa, tikaría, and taruma. There is only one other fruit of any importance gathered in the dry season. This is an acid fruit known to the whites of the region as mbís and to the Siriono as ndía."

1: Holmberg--28 [3] (1941-42) 1950 Siriono
116, 137, 222

"In collecting wild fruits the men climb the trees and throw them down to the women waiting below. This often entails considerable work as the trees are sometimes of such size that it is necessary to lash saplings to them in order to climb them, and it is frequently hazardous since a man is liable to fall from a branch while picking the fruits. If the fruits are not located too high in a tree, however, a man may fashion a rude hook by bending over and binding with liana the top end of a midrib of a motacú palm leaf, which can then be used to pull the fruits down from the tree. People usually eat their fill at the site of a fruit tree before loading their baskets to carry back to camp."

1: Holmberg--28 [4] (1941-42) 1950 Siriono
116, 136, 222, 262

"The digging of roots and plants and the grubbing of worms are almost negligible occupations among the Siriono, and provide hardly any part of the diet. The same may be said for the collecting of insects, which was never done insofar as I observed. Certain varieties of shelled invertebrates—a mollusk called urúkwa and a mussel called yisíta —exist in the region, but these are likewise not sought for food, although their shells are gathered for tools. Several species of tortoise (konómbi) are extensively collected for food. These are highly prized, as they can be tied up and cooked when desired."

1: Holmberg--28 [5] (1941-42) 1950 Siriono
116, 222, 263

"Like other tropical forest Indians the Siriono are fond of extracting the honey (hidou) of wild bees, which is the only 'sweet' they possess. It is relished not only as food but for the making of mead as well. Honey is avidly sought, especially during the dry season when it is most abundant. In searching for honey, the Siriono do not go so far as to follow bees to the hive, but men out hunting, or collecting with the women, are most skillful in spotting wild beehives, which are usually located in hollow trees that are still standing. If the honey is not extracted when sighted, the person finding it returns later to do so."

1: Holmberg--28 [6] (1941-42) 1950 Siriono
116, 222

"In extracting honey the tree containing the hive may or may not be cut down. In any case, a hole is made—nowadays with an iron ax—below the spot where the honey is located. The combs are then removed with the hands and the honey wrung from them into calabashes. Before the introduction of iron tools, the hole where the bees entered the hive was enlarged by using fire and the chonta digging stick. The removal of a hive of wild honey often took as long as an entire day. Besides collecting the honey from the hive, the Indians save the beeswax, which is prepared for use as cement in arrow making."

1: Holmberg--28-29 (1941-42) 1950 Siriono
116, 222, 241

"Although agriculture has been practiced for many years by the Siriono (they may originally have been a strictly nomadic people), it has never reached a sufficient degree of development to prevent their remaining a fairly mobile people. On the whole, its practice is subsidiary in the total economy to both hunting and collecting. One of the reasons for this may be that the game supply of an area becomes scarce before the rewards of agriculture can be reaped, thus entailing a migration of the band to other areas to search for game. Moreover, the sheer physical effort involved in adequately clearing a patch for planting is enor[29]mous, as all labor of this kind is done with the digging stick and fire. Hence the Siriono have doubtless experienced greater rewards from the collecting of wild vegetable products and fruits, some of which, as we have seen, are available and abundant the year around, than they have from the practice of agriculture, whose yields are sporadic and uncertain."

1: Holmberg--37-38 (1941-42) 1950 Siriono
116, 527, 273, 222

"Accompanying the frustrations of forest life are occasional drinking bouts, which vary in frequency with the quantity of wild bee honey available. Since this product is most abundant in the dry season—after the flowering of the plants and [38] trees—most of them thus occur during the months of August, September, October, and November."

3: Métraux--112 (no date) 1942 Siriono
116, 222, 481

"When climbing trees to obtain fruits, a stick was tied against the tree trunks with creepers. The climber then hoisted himself up, holding the stick with his hands and resting his feet against the creepers. A high tree was reached by climbing one near it and bridging the gap with branches. The Siriono climbed a small tree with the arms wrapped around the trunk and the feet braced against it."